CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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REMARKS ON JOHN III, 3.

Except a man be born again, he cannot see the kingdom of God.

As this passage of scripture is supposed by many well meaning people to contain sure and certain evidence of the loss of the heathen and all who die ignorant of Christ, it may be well perhaps to notice it somewhat particularly. We hear it constantly reiterated from the pulpit that every person, however amiable his disposition, and however commendable his conduct may be, will nevertheless, if he do not in this life experience the new birth, or what is called a change of heart, be eternally miserable in a future state. All must become believers in this life or be lost—all must be created anew in Christ by faith in this world, or be forever miserable in the next—all must pass from what is called a state of nature to a state of grace in the present life, or be eternally wretched in the life to come. Now did I believe satan would eventually exercise his hellish rage over a few of the *worst* of sinners to all eternity, yet surely I could not believe he would so far become victorious over Christ as to gain the greatest number of souls. For we read of Christ that "he shall see of the travail of his soul and be satisfied"—and can it be possible our blessed Savior will be satisfied with so few souls as this doctrine gives him? Surely not. Therefore I repeat, did I believe in the endless misery of a few of the *worst* of sinners, I could not believe this cruel doctrine, for we may easily perceive that it effectually shuts heaven against nearly the whole of the race of man, and makes forever miserable all but a remnant of the human family.

If the exposition commonly given to the passage under consideration be correct, it is indeed certain that all the families, nations, and kindreds of the earth will never be blessed in Christ, and it is also certain that almost the whole family of man will be cursed with endless pain and inconceiveable torment. "He that believeth" we read "is born of God." Alas, poor wretched heathen, groping in darkness, having never heard of Christ, how can ye believe? How can ye be created anew in Christ by faith, in this world, having never heard of his name? Behold a vain and thoughtless world descending to the tomb—how many, think you, reader, of this vast multitude have experienced a change of heart? Ah "few there be that find it." Alas, alas, the old, the middle aged and the youth, all ages, sexes and conditions, we behold continually going down to the grave in nature's darkness, manifesting no evidence of a change of heart, and if the doctrine we every day hear preached be true, all this mighty concourse of heaven created souls will be forever lost. What multitudes, what countless millions, then, will be eternally miserable! How few of the ransomed of the Lord will ever come to Zion, in comparison to the multitudes, which will throng the regions of endless misery!

We read that "God is love"—Merciful heaven! can this be love? Can unchangeable heavenly love, and power almighty surrounded with glory inconceivable, high in the heavens, look down upon this mighty multitude of precious souls, comprising nearly the whole of the ransomed race of man, and behold unmoved their unspeakable wretchedness forevermore? Can *love* behold this tremendous ruin of souls and not relent? Possessing the power to annihilate them instantaneously, would *love* perpetuate their miserable existence to all eternity? Foreknowing from the beginning of their creation the awful doom awaiting so many millions, would *love* have spoken them into existence? Surely not—it cannot be. Therefore though I believe in the new birth, in its scriptural sense, yet I cannot believe that the exposition generally given to the passage under consideration is correct. It cannot be that all who do not experience the new birth in this life, will be lost.

Let us examine this doctrine then before we yield our assent to it. If it be true, how many, oh how many, of the dear youth of both sexes will be lost. Are you a parent, reader? Imagine then your son, your only son, the joy of your heart, the delight of his mother, the admiration of his friends, beautiful to behold—the heavenly impress of his maker stamped upon his countenance—his conduct amiable, ever affectionate, ever obedient to your commands, but alas, death marks him for his own. He is cut down like a flower without experiencing a change of heart, and is forever lost! Again; imagine your only daughter, still more lovely than the son—

"Grace in all her steps, heaven in her eye,
In every action dignity and love."

But alas, her end, her "dreadful end"—she too must die—not to be made alive *in Christ*, but to be thrust down to hell in everlasting wo! Imagine them both, your own offspring, in the burning lake, where mercy's footsteps are never seen, where the demon of cruelty stalks triumphant, and hell's grim tyrant bears endless sway. There is no sympathizing friend to soothe their wretchedness—there forever separated from you their earthly parent, also eternally forsaken by their heavenly Father—*forsaken* did I say? it is not so—there behold *enraged omnipotence* hurling upon their devoted heads bolts of almighty wrath, through wasteless, never-ending ages.

Nor they alone—but imagine also millions, innumerable millions once youthful and lovely as themselves lying with them weltering in the sulphureous lake. What would be your emotions on beholding such a scene? Would you not be constrained to ask—ah, why this tremendous display of wrath? Why the excruciating misery of these helpless victms? What have they done, through the short continuance of their journey on earth, so sinful as to merit inconceivable, unending misery? And what would be your astonishment to learn that they had done nothing esteemed criminal among men, that they had been guilty of no horrid crimes, that the deeds they had done in the body had not been deeds of wickedness—that their guilt consisted solely in their ignorance, that because they were cut off while ignorant of Christ, or while in a state of nature, that nature in which they were created, they must be forever miserable, that because they had not received what is called a change of heart, they must be the everlasting detestation of their Creator and the sport of fiends forever. Could you behold all this, reader, and yet exclaim in sincerity, "God is love?" Surely you could not—and yet this is a true description of your doctrine. For we hear it constantly reiterated that all who have arrived to years of understanding, however amiable their dispositions, must expect to suffer the pains of an endless hell, unless they experience, in this world, a change of heart. Some go so far as to include even children of eight, nine, and ten years among the number. Thus an innocent youth, a mere child, however amiable his natural disposition, if cut off suddenly before experiencing a change of heart will be damned, while the aged sinner, the hoary headed murderer who in his expiring moments, receives the change, will be saved. The innocent youth lost—the offending sinner saved!

How then if this doctrine be true will every man be rewarded according to his works, and according to the deeds done in the body. Whose deeds while in the body are the worst, or who is the greatest sinner, he who commits murder, and is a rebellions sinner for seventy years, but repents and receives the change on his death bed, or he who commits no crime of a notorious nature, but dies at an early age without a change of heart? It will readily be seen that this doctrine denies that justice will ever be executed, and that every man will be rewarded according to his works, and according to the deeds done in the body. Who then can believe it?

Let us examine it a little farther. I believe it is generally conceded that all infants will be saved, for said our Savior, "of such is the kingdom of heaven." Now reader we will suppose you have an infant son whom you tenderly love. Should your son die in infancy he would undoubtedly be saved. But there is a line between infancy and manhood, or between accountability, and unaccountability. This must be the case with every child. It is supposed some become accountable at an earlier age than others, having more understanding—but you must admit there is a certain age when every child passes from infancy to manhood, or from unaccountability, to accountability. We will suppose this age to be ten years. You have a son, then, a gentle obedient child. Any minute previous to the age of ten years, should he die he would be saved, for "of such is the kingdom of heaven." But the moment he should arrive at the age of ten years, he then would become accountable, and should he then immediately die without experiencing a change of heart, he would be forever miserable. One minute previous to the age of ten he is saved because of his infancy, the next minute, having passed the line of accountability, he dies and is lost eternally. He then must suffer eternal misery for one minute's sin, or rather for living one minute in a state of accountability. Who can believe this? Did I believe in the endless misery of the hoary headed sinner, I could not believe this. I cannot believe that that tender affectionate child will suffer endless wo from the hands of his Creator, because he is left to die ignorant of Christ.

But perhaps some benevolent brother, professing this doctrine, may say, I do not believe that any will be lost who are cut off at the early age of ten. Very well—there must be a line somewhere between infancy and manhood, with every person who is born into the world. We will then suppose twenty years to be that line. The youth dying one minute previous to twenty will be saved on account of his youth and innocence. But the next minute, or the very moment he

reaches the age of twenty he is lost if he die without a change of heart. He will then be condemned eternally for living one minute in sin, or rather for living one minute an accountable being! There is no avoiding this conclusion. However trifling these objections to the doctrine may seem to its professed advocates, yet I trust they will not be viewed in that light by the candid reader. If all infants be in a state of nature, and all who die in a state of nature are to be lost, all infants will be lost. But if all infants be innocent and not in a state of nature, or depravity, the moment they pass from infancy to such a state, they become liable to suffer eternal misery, and all who die in a state of nature, however short their continuance in that state, if it be only *one minute*, will, according to this cruel doctrine, suffer the flames of hell forevermore. Tell me not that their punishment will be less severe, than that of great and hardened sinners—hell is *hell*, dear reader, and if it be a local prison, a place of endless burnings, the world of eternal wo, as many assert, there can be no degrees of punishment. One part of the burning lake, if there actually be such a lake, is undoubtedly as hot as the other—and he who is cast into it for being in a state of nature (as it is generally termed) for *one minute* will be equally as wretched as he who has continued in such a state for ever so long a period.

Again, according to this doctrine *all* the heathen who have never heard of Christ will be lost, for surely they cannot have the new birth without *faith*—if they can, they can be saved without believing; and as "*faith* cometh by *hearing*," and they cannot hear without a preacher, they connot possibly in this life have faith in Christ, therefore cannot experience the new birth in this life, consequently must all be lost, which we cannot believe possible. But though they cannot believe or have faith in this life, yet we think they will in a future state all be taught of God, will after death become believers in Christ, will after death, meet with all and every change necessary to their salvation; for we learn that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

I am aware that many good people believe the popular doctrine, that all who do not experience the new birth in this life will be lost. I am aware also, that this belief has effectually destroyed the peace of thousands—it has driven many to despair. Was this cruel doctrine proclaimed to none but hardened sinners I might pass it over in silence, but when I hear it continually urged upon the good and virtuous, especially upon timid and inoffensive females, to the destruction of the peace of so many of them. I think it my duty, openly to avow my sentiments respecting it.

To the good and benevolent christian, who is led by this doctrine to mourn the eternal misery of almost the whole creation, I would say cheer up, poor weeping fellow mortal, do not despair, but before you shed another tear, in contemplating the mighty ruin in which your doctrine involves nearly the whole of earth's great family, join with me in a devout and prayerful examination of the subject. Why should you be afraid to investigate this doctrine? Why should you fear to suspect its infallibility? Look about you for a moment, and behold the sudden change which orthodoxy (so called) has recently undergone—a few years ago and Calvinism was the prevailing doctrine of the day. The assembly's catechism was taught in nearly all our schools—now it is almost every where rejected—and may it not soon be so with this doctrine? We find the most learned divines differ in their opinions respecting the new birth. One will tell you that it comes unsought for, and that it is irresistible and altogether the work of God, without the least effort of the creature. Another will contend that any person can obtain it who will seek for it, and that if he do not it is his own fault. Says one, you will know the very instant when you receive it, you cannot mistake about it, he who has it will *know* it, and he will know the precise time when he receives it. Says another, it comes on gradually, and there are some people who have it, without knowing it. For there are many good christians who will not tell you they *know* they have it, but that they *hope* they have it. Again, it is said by some that whoever gets this change can never lose it. While others say, it is possible to have it and afterwards lose it. Thus it may be seen how orthodox divines, and those who profess to have this change, or experience this new birth, *differ* respectitg it. And if they differ from one another, why may we not differ from them all. If they differ from one another they cannot all be right. If we differ from them all we are as likely to be right as any of them. Having made the foregoing remarks I will now attempt to give my views of the passage.

The scriptures make mention of two resurrections—one a literal resurrection of all men from the dead—the other a spiritual resurrection, or a resurrection through faith. He who is a firm believer in Christ, and in the doctrine of the resurrection taught by him, is already raised as it were through faith. He views his heaven secure, he already sees the kingdom of God—he already enjoys it—he has already entered into rest. "We who believe," says St. Paul, "*do* enter it rest." We are risen with Christ—we are already, if we are firm believers, risen, "through the faith of the operation of God." See Col. ii, 12. There are also two *births* mentioned in the scriptures, having exactly the same signification as the two resurrections. One a literal birth of all men from the dead, the other a birth through faith, or, as before mentioned, "through the faith of the operation of God." Christ is called the "first *born* from the dead"—and the "first *born* of every creature." Then, in this sense every creature will be born again. Now he who firmly belives in Christ, and in the literal birth or resurrection of all men from the dead, is in the language of scripture "born of God" already—he lays hold of eternal life—he is born of God through faith. for we read that "he that believeth is born of God"—not literally born however, but figuratively speaking born through faith. But all the morally or spiritually dead, or the dead in trespasses and sins, are not *raised* through faith to newness of life in the present tense, yet will most assuredly be literally raised hereafter. So all the morally or spiritually dead, are not *born* of God, or born again through faith in the present tense yet they will be born again literally from the dead hereafter. Both of these births may also be called spiritual births. He who is born again in the present tense by faith, may be said to be spiritually born. So also all who shall be born from the dead hereafter, will be raised spiritual bodies. Our Savior when born from the dead was raised a spiritual body, he was born of the spirit, he appeared unto his disciples and again vanished out of their sight. He was like the wind that bloweth—they could not tell from whence he came or whither he went. So may it be with all who shall be born from the dead, or from the grave. And that all will be thus born again is certain, for Christ said to Nicodemus "Marvel not that I say unto you ye *must* be born again." Many of the Jews were Sadducees and did not believe in the resurrection, or that mankind would again be born from the dead. Nicodemus, though a Pharisee, might have doubted the resurrection, or that any would again be thus born. But Christ taught him he *must* be born again, or he could not see the kingdom of God. We must be born again through faith in the present tense to enter into Christ's gospel kingdom, or the kingdom of heaven here below, which is righeousness and peace and joy in the Holy Ghost, and we must be literally born again from the dead or the grave in a future state, or figuratively speaking, be resusitated by the waters of life, and by the power and spirit of God, to enter into the kingdom of heaven, or the kingdom of God above.

Probably our Savior alluded to both the births mentioned when he said "except a man be born again he cannot see the kingdom of God." And I would ask the candid reader if the doctrine of the resurrection which Christ taught, be not true, whether any will ever be saved? If man who is sure to die, is not to be born again from the dead, how can he ever enter into the kingdom of God? And as it respects us here below, if we do not believe in this great resurrection, if we do not believe in this universal birth of all men from the grave how can we enjoy peace of mind, now in the present tense? How can we have the kingdom of heaven within us, how can we enter into the present kingdom of heaven here below which is "righteousness and peace, and joy in the Holy Ghost?" We cannot, dear reader, therefore let us immediately lay hold of the hope set before us—let us not "stagger at the promises" of God—let us remember that it is written "as in Adam all die, so *in Christ* shall all be made alive," and that it is also written "If any man be *in Christ* he is a new creature."

To sum up in few words, we think that the primary meaning of the words under consideration ("Except a man be born again he cannot see the kingdom of God,") is simply this, except there be a general resurrection of the dead, or in other words, except all mankind who are once born into the world, and pass away to the grave shall be *born again* a *second time* to life, and throw off the corruption, and put on incorruption, and be raised spiritual bodies, it will be impossible for them to enter into the kingdom of God, for "flesh and blood" such as we are, "cannot inherit the kingdom of God," therefore we must be born of the *spirit*, and be raised *spiritual* bodies. That Christ also might have alluded in a secondary sense to a spiritual birth here in the present tense is probable. His words may be construed to mean thus—except a man, here in the present tense, be born of the spirit, or be created anew through faith, he cannot enter into the enjoyment of the gospel, or into gospel peace, here on earth, which is often called the kingdom of heaven, which kingdom is within the believer, and which the believer may be said to enter into now in the present tense; for the kingdom of heaven here below is "righteousness and peace, and joy in the Holy Ghost," and no man can enter into this heaven here below, nor have this kingdom within him, except he believe or be born of God. If he thus believe he may immediately enter into this heavenly rest, for "we who believe" says St. Paul "do," not shall, but "*do* enter into rest." But as there are very few who experience this birth, we look forward to that birth which we think our Savior more particularly alluded to; that great and universal birth of all mankind from the grave. If we firmly believe in this great and Universal birth of all men from the grave, we shall enter into the enjoyment of it immediately; we shall now, in the language of scripture, be "born of God." Our souls will, on the belief of this, instantaneously drink of the "fountain of living waters." We shall become new creatures immediately by faith, or "through the faith of the operation of God." Our thoughts will soar above all earthly things. In the language of inspiration, our faith will become the "substance of things hoped for," or in other words, our hope will afford us actual enjoyment. With the eye of faith we may behold all those who were once born into the world, though laid in the silent tomb, literally *born again* from the dead, yea all the dead in Adam, made alive *in Christ*, and all the living in Christ *new creatures*.

Oh who can but love the blessed Jesus for this precious promise so full of consolation to the wayward children of men. Heavenly Father, let us with unfeigned thankfulness adore thee for thy boundless goodness, and tender mercies. For we are persuaded that neither "death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." S. R. S.

Stamford, Conn.

Original.

TO THE REV. MR. BINGHAM,

Marietta, Ohio.

Sir—A duty to you and to the cause of truth, is the only apology that I shall offer for thus publicly addressing you. Your audience the other evening in the 1st Presbyterian church in Orange, N. J. learned from your discourse that the object of your travelling was to obtain money to establish an institution in the place in which you reside, to educate Missionaries and Sunday school teachers. Among the principal motives urged to induce your hearers to give, was the fact, that Universalism was prevaling in the West. Hence the vast importance of starting Sunday schools in every neighborhood to train up the rising generation in a way to put a stop to the spread of infidelity, as you was sometimes pleased to call it. In order to show the great utility of individual enterprize in establishing Sunday schools, you related the following, which, had you withheld, this letter would not have been called for.

"Two pious young men in Philadelphia went out from the city about five miles, and started a Sunday school in a neighborhood of Universalists. The latter immediately began an opposition school in which they *read novels, sung the common songs of the country, and even went so far as to mock God in prayer.* In a few weeks they became alarmed at their impiety, joined the other school, and in a short time many of them were hopefully converted."

As it would be somewhat unpleasant to your feelings, and ungentlemanly on my part, were I to pronounce the above an unqualified falsehood, I will let it pass. However I must be permitted to say, that if it be correct, it is one of those unfortunate truths that has nothing to recommend it. It would be a misfortune to the lamb to be clothed in the habiliments of the wolf. And it is equally as unfortunate to a person, who has any regard for his character, to be under the necessity of relating truths that have every mark of deception. Although the audience to which I have alluded, possess, with few exceptions, a knowledge of Universalism extremely limited, yet I have too much respect for their good sense to think them capable of exercising a degree of credulity sufficiently great to enable them to receive as truth the story you so unwittingly related.

I have the pleasure of possessing some knowledge of Universalist Sunday schools, and of the manner in which they are conducted, and I have not yet been able to learn, that they are not managed as piously as those under the control of other denominations. And in regard to the conversion of Universalists to Partialism, I will say that it is in the range of possibility; for man is a frail being. He may, through mental derangement, or from some other cause, loose his evidence of the unchanging goodness of God, and confine his mind and his affections to the contracted circle of Limitarianism. But such instances seldom occur. He who has been accustomed to feed upon the pure bread of life, and to drink at the fountain of truth, would manifest an appetite grossly perverted, should he look for food in husks, and seek to satisfy the desires of his soul from the sluggish pool of Partialism.

In my introduction I intimated that it was my duty to write you. I will explain myself. Should I go about the country proclaiming that Presbyterians in their Sunday schools read novels, sing common songs, and make mock prayers, would you not feel it your duty to correct or undeceive me? Yours &c.

S. J. Hillyer.

GOSPEL OF LOVE.

Though we are compelled, in the course of our duty as conductors of a liberal religious Press, frefrequently to condemn the spirit and measures of our religious opposers, we occasionally meet with sentiments from them that are an honor to the christian *head* and *heart*. These sure evidences, that the gospel of love and charity is not entirely without its influence on their minds and feelings, are a strong earnest that the Son of Righteousness will yet, ere long, dawn more fully upon their understandings. We ever feel truly gratified in taking up Limitarian papers and meeting with articles breathing this pure christian spirit—articles which are calculated in their very nature to soften down the asperity of feeling between man and man, and remove, in the most effectual manner, those middle walls of partition which "sectarian bigotry" in all ages of the world has so zealously endeavored to erect. We have intimated repeatedly, we say it again, we care not for *professions*—let us see the *spirit* of Christ. Names cannot alter principles. If the *fruit* is good, the *tree* must also be good.

Among articles which are occasionally meeting our eye in Limitarian papers (and we cannot but flatter ourselves they are becoming more common) we present the following. We copy it from the "*Methodist Protestant*," published at Baltimore, in which paper it appeared as original, under the head "*The Only Cure of Sectarian Evils.*" We could hardly have given, ourselves, a stronger chapter on the great and glorious principle of Universal Benevolence, for which we are contending, than is here presented. We ask for it a careful perusal. P.

"Love is the fulfilling of the law. Rom xiii, 10.

God is love; his law is love: heaven is love: therefore love is the great centre of all duty, all wisdom, and all happiness. It is an abiding disposition to promote the happiness of the whole creation; for *love worketh no ill to his neighbor*. It is a *sincere* good-will for *all* mankind: for the wisdom from above is without *partiality* and without *hypocrisy*. James 3, 17. It can no more be confined to particular parties, than can the obligation of *justice*, or the demands of *truth*. We may as well suppose we have a right to *tell lies* to some people, as that there are any people whom we are not to *love*. Though they be rivals, antagonists, or even *enemies*, the Almighty commands us to love them. All *malice* and all *guile*, and *hypocricies*, and *envies*; and all *evil speaking*, we are commanded by the same high authority to *lay aside*. 1. Peter, 2, 1.

The essential properties of love, God tells us, are the following: 1. It *suffereth long, and is kind*. It patiently bears burdens to promote the happiness of others, by every act of kindness in its power. 2. It *envieth not*. Envy grieves at another's happiness, and wishes to destroy it; but love delights in it, and desires its enlargement. 3. It *vaunteth not itself, is not puffed up*. Thus God tells us humility is essential to love; and therefore the proud heart does not possess it. Love puts itself down on a level with the lowest, and views every man as a brother. 4. *Doth not behave itself unseemly*. That is, it avoids every kind of indecent or offensive behavior, calculated to give pain to another. It is mild, pitiful, and courteous. 5. *seeketh not her own*. Is not *selfish*, in regard either to the *individual*, or to the *party*. 6. *Is not easily provoked*; bearing with the offences of others, and still returning good for evil. 7. *Thinketh no evil*. Is not *jealous, suspicious*, or *censorious*. 8. *Rejoiceth not in iniquity*. Though the iniquity be committed by an opponent or an enemy, yet love will never rejoice in it, as affording an opportunity to lower the reputation or influence of the offender; for this is the operation of *malevelence*, not of *charity*. 9. *Rejoiceth in the truth*. Is perfectly *candid* in judgment, rejoicing in a doctrine, not because it is a sectarian peculiarity, or may have some private purpose, but purely because it is *truth*; and consequently tends to the happiness of mankind. 10. *Beareth all things*. Letting no trial or affliction of any kind overcome its salutary operation. 11. *Believeth all things*. All that can be believed, without a known violation of truth, in favor of our neighbor. 12. *Hopeth all things*. Beyond what positive evidence can reach, charity reaches forth the hand of hope, to take in every *probability* in favor of our neighbor's character. 13. *Endureth all things*—without returning evil for evil, or railing for railing, but contrarywise, blessing. In short, *love never faileth*. It surmounts the storms of life; triumphs over death; and will survive the war of elements, the wreck of matter and the crush of worlds.

When is a man *made perfect in love?* Exactly when love so fills his soul, as to cast out every passion and affection contrary to itself. When it casts out, and keeps out, all *malice, guile, envy, hypocricy, partiality and bigotry*. The last evil mentioned in this catalogue, is so far from being the least, so far from being consistent with perfect love, that it may be justly doubted whether the whole history of mankind can furnish a parallel, whose ravages have been so extensive against the mild reign of love, as this same sectarian bigotry. It has laid waste cities, depopulated nations, and drenched the earth with blood. It has blasphemed our Heavenly Father, crucified his beloved Son, and torn asunder the bands of christian society. It sneers at God's people because of a difference of opinion, hardens infidels, and encourages self-deceivers to hope for the kingdom of heaven, as a reward for their sectarian zeal. Therefore the perfect reign of LOVE must dethrone this monster, and lay it prostrate in the dust, before the distractions of society can be cured or the christian religion have its native influence over the fallen family of man.

NEW SOCIETIES.

A letter from an esteemed sister at Athens, Bradford county, Pa. states that the society at Sheshequin has been lately re-organized with some accessions. A small society of about twenty members has also been formed at Ulster, in the same county. Dr. S. Adams, who resides near Athens, ministers to our brethren in that region. I had the pleasure of forming a brief acquaintance with Br. Adams in the fall of 1831, and regretted then as I regret now again, to hear that personal and family illness hindered his labors as a minister of the word. Some of our periodicals have expressed an ignorance of him as a preacher, and seemed to considered him a new laborer in the field. Such is not the case—he has been in full fellowship with our order, as a preacher for several years—I know not how many—but certainly before I entered the ministry—and labored with general approbation in the South-western part of this State, until his late removal to Bradford county, Pa.—*Mag. & Adv.*

He that keeps his promise to his own advantage only, is scarcely more bound than if he had promised nothing.

TRUST IN GOD.

It was Saturday night, and the widow of the Pine Cottage set by her blazing faggots with her five tattered children at her side, endeavoring by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind. For a year, her own feeble hands had provided for her helpless family, for she had no supporter: she thought of no friend in all the wide, unfriendly world around. But a mysterious Providence, the wisdom of whose ways are above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, mid-winter, and the snow lay heavy and deep through all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amidst the bounding pines, and rocked her puny mansion.

The last herring smoked upon the coals before her. It was the only article of food she possessed, and no wonder her forlorn desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart swellings of despair to rise, even though she knew that he whose promise is to the widow and the orphan, cannot forget his word. Providence had many years before taken from her her eldest son, who went from his forest home, to try his fortune on the high seas, since which she heard no note or tidings of him; and in latter time, had, by the hand of death, deprived her of the companion and staff of her earthly pilgrimage, in the person of her husband. Yet to this hour she had been upborne, she had not only been able to provide for her little flock, but had never lost an opportunity of ministering to the wants of the miserable and destitute.

The indolent may well bear with poverty while ability to gain sustenance remains. The individual who has but his own wants to supply may suffer with fortitude the winter of want, his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery. But the industrious mother of helpless and depending children—far from the reach of human charity has none of these to console her. And such an one was the widow of the Pine Cottage; but as she bent over the fire and took up the last scanty remnant of food to spread before her children, her spirits seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

> Judge not the Lord by feeble sense,
> But trust him for his grace.
> Behind a frowning Providence
> He hides a smiling face.

The smoked herring was scarcely laid upon the table, when a gentle rap at the door, and loud barking of a dog, attracted the attention of the family. The children flew to open it, and a weary traveller, in tattered garments and apparently indifferent health entered and begged a lodging, and a mouthful of food; said he, "it is now twenty-four hours since I tasted bread."

The widow's heart bled anew as under a fresh complication of distresses; for her sympathies lingered not round her fireside. She hesitated not even now; rest and share of all she had, she proffered to the stranger. "We shall not be forsaken;" said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards Heaven with astonishment—"and is this all your store?" said he—"and a share of this do you offer to one you know not? then never saw I charity before! but madam," said he, continuing, "do you not wrong your children by giving a part of your last mouthful to a stranger?" "Ah" said the poor widow, and the tear drops gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away, and I only act towards you, as I would that others should act towards him. God who sent manna from heaven can provide for us as he did for Israel—and how should I this night offend him, if my son should be a wanderer, destitute as you, and he should have provided for him a home even poor as this—were I to turn you unrelieved away."

The widow ended, and the stranger springing from his seat, clasped her in his arms—"God indeed has provided such a wandering son—and has given him wealth to reward the goodness of his benefactress—my mother: oh my mother."

It was her long lost son; returned to her bosom from the Indies. He had chosen that disguise, that he might the more completely surprise his family; and never was surprise more perfect, or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one comfortable, and, indeed, beautiful, in the valley, and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employments of virtue, and at this day the passer-by is pointed to the luxuriant willow, that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely, but not altogether worthless tale.

BISHOP WATSON.

On the doctrines of Christianity.

When we speak concerning the truth of revealed religion, we include not only the certainty of the divine Missions of Moses and of Jesus, but the nature of the several doctrines promulgated by them to mankind. Now you may ask me, what these doctrines are? I know what they are to me; but pretending to no degree of infallibility, I think it safer to tell you where they are contained than what they are. They are contained in the Bible; and if, in the reading of that book, your sentiments concerning the doctrines of Christianity should be different from those of your neighbor, or from those of the church, be persuaded on your part, that Infallibility appertains as little to you, as it does to the church of which you are a member, or to any individual who differs from you. Towards the church, you ought to preserve reverence and respect; and in your public teaching, you ought not, whilst you continue to minister in it, to disturb the public peace, by opposition to its doctrines: and towards individuals, of whatever denomination of Christians they may be, who differ from you, you ought to preserve charity of thought, and courtesy of conduct: and if you do this, your discordance of opinion will be attended with no mischief, public or private.

Many learned men have bestowed much useless labor in defining what are the fundamental verities of the Christian religion; useless I esteem it, because the same things are not fundamental to all men, and there is no infallible judge of controversy to settle the disputes which may arise. A papist believes the doctrines of transubstantiation, of worshipping of images, of invocation of saints, of purgatory, of the insalvability (if the word may be admitted) of heretics, and of the infallibility of popes, councils, and churches, to be fundamental doctrines; a Protestant does not believe any of these doctrines to be fundamental. Protestants differ from each other in their sentiments concerning the Eucharist, concerning the Trinity, concerning satisfaction, original sin, and personal predestination; but the wisest among them do not esteem any particular opinion concerning any of these points, to be so fundamentally right, that salvation will not belong to those who think otherwise.

Personal predestination appears to many to be a doctrine full of impiety and despair. They think it impious, as it represents God to be a blind or malignant being; blind, if he dooms a man to eternal destruction, without knowing whether he will do good or evil; and malignant, if, knowing, he makes no distinction in his decrees between them who obey, and them who disobey him. They think it a doctrine pregnant with despair; for now to be persuaded that you are inevitably doomed to everlasting punishment, that no future rectitude of conduct, no penitence of what is past, no supplication, no intercession, nothing which can be done by yourself, or by any other for you, can in the least avail to the altering of your fate; what is this, say they, but to overwhelm the soul with the blackness of despondent horror? Is it not, they ask, a more impious doctrine than that of Epicurus—for that represented God as not troubling himself in the government of the world, as making no distinction between the righteous and the wicked, as suffering both to die and become extinct? But this represents him as consigning to everlasting torments, those whom he had from all eternity, determined to condemn.

This doctrine, which *St. Chrysostom*, amongst the ancients, and *Arminius*, amongst the moderns, reprobated as unworthy of God, has been zealously maintained by *Calvin* and *St. Austin*. In my humble judgment, they have done great service to Christianity, who have endeavoured to show that it is not founded in Scripture. For nothing has contributed more to the propagation of Deism, than the making doctrines abhorrent from reason, parts of the Christian system. There may be doctrines above reason: but nothing, which is evidently contrary to reason, can ever be justly considered as a part of the Christian dispensation.

DIVINE GOODNESS.

The evidences which nature and revelation present of the perfect goodness of God, are so numerous and conclusive, that all sects and communions in religion, agree in admitting the truth. But if this be admitted, why talk of the anger or displeasure of God? To do so under the present light we enjoy, is in the very highest degree improper; for to say that God is perfect goodness, and to say that he is at the same time exercised by anger towards his sinful offspring, is as palpable a contradiction as we can conceive of. But, it is said, do not the scriptures, particularly those of the Old Testament, thus speak of God? True; but then who does not know that such expressions are but an adoption of human language in accommodation to the limited understandings of men, then in the infancy of the world. And who does not know also, that when Deity is said to repent him of evil, his anger had threatened, nothing more is meant, than a change in his dispensations towards his creatures, in view of a corresponding change in their conduct? Indeed, if God is *perfect* goodness, he can have no attribute or principle inconsistent with it, for as every person knows, whatever is inconsistent with goodness is evil.

Southern Pioneer.

Give not over thy mind to heaviness. The gladness of the heart is the life of man; and the joyfulness of a man prolongeth his days. Remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein: and carefulness bringeth age before the time.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, APRIL 27, 1833.

NOTICE.

The 11th Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, April 28.

THE YOUTHFUL CONVERT.

[The following article is founded in fact. The person of whom the incident is related, died recently in this city, [Philadelphia] aged 67. Fifty years ago, being then resident with his father, in Maryland, he doubted the doctrine of endless misery, and cherished strong hope of the "restitution of all things." Many attempts were made to convert him to Methodism. His father refused to allow him to attend the meeting referred to in the article, (which was to be held five or six miles distant) until within a short time of the appointed hour. He mounted a horse—and away!—It is believed that Dr. George De Benneville was the preacher.]

The finger of the Everlasting God
Had swept the fibres of his youthful heart,
And the sweet tones of sympathetic love
Chimed in accordance with the fervent prayer,
That He who made would yet restore the lost
And wandering sinner, to the blissful rest
Of life eternal and unending peace.

And he believed; but still his faith was vague,
And indistinctly shadowed on his soul
Was the assurance, that in God's own time
Jesus would triumph over death and hell,
And bring the myriads of the human race
To heavenly mansions with the songs of praise
And everlasting joy upon their heads.

To him the preaching of unceasing wo
Seemed but the raving of a mind diseased;
And the hot shafts of never ending ire,
Aimed at his heart, fell harmless at his feet.
His *hope* was steadfast; for the strong *desire*
That all might come to Zion's bounteous feast,
He felt was planted by the hand Divine;
And *expectation* saw in this the pledge
That God would grant the longing of the soul
On which His image and His love were stamped.

But still around him, ever and anon,
Nought but damnation, as the sinner's fate,
In fearful terrors, loudly was proclaimed.
The tears of anguish and the wail of wo,
Because of wrath, but added to the wish,
That some true herald of the living God
Would yet arise, to speak the words of life,
And preach that goodness which alone can rouse
The careless sinner from the sleep of death.

And God in mercy granted the request.
The news was hailed with transports of delight,
That ere the sun had thrice gone down behind
The western hills, a messenger of love,
Who taught redemption from the jaws of hell,
Would speak the words of soberness and truth.

Twice had the darkness and the gloom come down
To veil the earth beneath their ebon wings,
And twice the darkness and the gloom had fled
Before the brightness of the risen dawn—
And yet the frown hung o'er his father's brow.
* * * "Thou shalt not go!
What! thoughtless youth! and would'st thou madly dare
The fearful vengeance of a jealous God?
And would'st thou brave the all consuming ire
Of an insulted, sin-avenging Judge?—
Thou shalt not go! I would not have thy blood
Found in my skirts, when summoned to the bar,
On the great day of judgment and of wrath!"

O who may tell the sickness of the heart,
The deathly sickness, caused by hope deferred,
Save he whose soul has felt the kindling glow
Of hope long cherished, smothered but not quench'd
By the cold glances of a father's eye!

The hour approached: he sat him down and wept,
And, thro' his tears, behold the shadows grow
Taller and taller, as the sun declined
In the wide pathway of the gorgeous west.
Inly he mourned: he turned once more his eye
—The *father* triumphed—*nature* had resumed
Her calm control—and solemnly he said,
"Go, but beware! thy blood"———
He heard no more—
Behold him mounted!—onward and away,
His steed he urges—onward still they fly!

Away, away on the wings of the wind,
O speedily haste thee away!
Salvation before me, and sorrow behind,
My spirit can brook no delay,—
For my soul leaps up from the darkness of night,
To greet the first ray of the heavenly light!

O haste thee, my steed, for the time is at hand;
The preacher already is there;
And thousands around him impatiently stand,
To hear him in wisdom declare,
The Gospel of Christ from the Father above,
The message of truth in the language of love.

O why to thy speed, should I urge thee, my steed,
At a time of impatience like this;
When I am thus spurred, by a hope long deferred,
A hope of unspeakable bliss—
To see the broad banner of Jesus unfurled,
The banner of love o'er a suffering world!

Already it floats o'er the gathering crowd,
The preacher is bending in prayer;
And many a heart in the spirit is bowed,
As meekly his voice on the air,
Ascends to the throne of the Infinite Love,
Beseeching the grace of the quickening Dove!

O haste thee, my steed, for the seals of the book
In faith will be opened to day;
And we shall be taught that Immanuel took
The sins of the world away;
That Jesus the Savior triumphantly fell,
And rose, the destroyer of death and hell!

On, on, for I hear the inspiring psalm
Of 'glory to God on high;'
And the shouts of praise to the risen Lamb,
Are filling the vaults of the sky,
And my soul would join the exulting song
That dwells on the lips of the waiting throng!

* * * * He reached the goal:
He heard, believed, rejoiced. He raised his heart,
In meek thanksgiving to the Lord of all,
That the bright halo of eternal truth
Had dawned in glory on his youthful mind.
And then he prayed, that ever he might be
A true disciple of the faith of Christ;
And that, through evil and through good report,
He might be strengthened boldly to confess
His Savior's love, and zealously obey
The voice of conscience and the word of God.

A. C. T.

LETTERS TO THE REV. DR. BROWNLEE.—NO. X.

Rev. and Dear Sir,—

Your remarks on the words *forever and ever* deserve a moment's attention. You say.

"The words forever and ever are the strongest in any language to express eternity. They are used in the New Testament *nineteen* times. In *fifteen* of these they are used with reference to the eternal existence of the Supreme Being—*twice* they express the eternal duration of the future happiness of the saints—and in the remaining *two* cases they are used to declare the duration of future punishment. Can we believe the Bible to be the word of God—to have been written by men of some common honesty, if the words forever and ever have been used in these *two* last instances in a sense different from that in which they are used in the other *seventeen* cases—no intimation of a change of meaning having been given? Impossible."

This species of reasoning, however plausible it may be, still demands examination. Granting all that you have here asserted as fact, the conclusion is by no means irresistible. You are too familiar with language, not to know that the same word applied to different objects may express very different ideas. As with *eternal* and *everlasting* so is it with *forever and ever*. The former as you yourself concede (and who could do otherwise?) "always express duration as long as the subject exists to which they are applied." Just so with the latter. *Forever and ever* when applied to the existence of God, which is endless in its very nature, may well express *eternity*. But grant it to be problematical whether the existence of God is strictly eternal, and I ask, would the words *forever and ever* applied to it, settle the question? So likewise, take for granted as you always do the very point to be proved, the eternity of punishment, and there is no difficulty in believing the words 'forever and ever' expressive of it. But, sir, I cannot regard this the way to arrive at truth. Allowing the words 'forever and ever' to be used nine hundred and ninety-nine times in reference to the Supreme being, invariably to express eternity, and once in reference to punishment, and to my mind it is far from furnishing satisfactory proof of the eternity of punishment. Am I asked why? I answer, I am already convinced of the eternity of the divine Being and when words expressive of duration are applied to Him, I see no reason why they should not be understood in an unlimited sense. But it is not so when applied to punishment. I am not convinced that it is eternal in its nature or that it will be rendered so by the purpose of God. On the contrary, every thing conspires, observation, experience, revelation, to teach me that punishment is temporary in its duration and remedial in its nature—that it is an instrument of God and not of a fiend, and will subserve the purposes of God and not the purposes of the devil.

What I have now said, is offered on the supposition that the facts you asserted are true, viz. that the words forever and ever are used fifteen times in reference to the eternity of God, twice in reference to the future happiness of the righteous, and twice in relation to the future punishment of the wicked. But I should inquire whether your assertions are true.

The words *eis tous aionas ton aionon* in the original are, I think with but one exception, translated in our common version by *forever and ever*. In one instance, Rev. i, 18, they are rendered *forevermore*. But *eis ton aiona ton aionon* Heb. i, 8, is rendered *forever and ever*. Dr. Dwight it seems, found the words under consideration, 18 times in the New Testament. Dr. Brownlee discovered another instance. By the help of a concordance, I have dis-

covered two more, making 21, Heb. i, 8, excepted. They are, Gal. i, 15. Phil. iii, 21. 1 Tim. i, 17. 2 Tim. iv, 18. Heb. xiii, 21. 1 Pet. iv, 11. v, 11. Rev. i, 6. iv, 9, 10. v, 13, 14. viii, 12. x, 6. xi, 15, xiv 11. (The words here are *eis aionas aionon* without the article.) xv, 7. xix, 3. xx, 10 xxii, 5. In *ten* instances they are found in ascriptions of praise to God, in the following expressions—"to whom be glory *forever and ever*"—or those nearly equivalent. In *six* cases they are used in reference to the existence of God, "who liveth *forever and ever*"—and to Christ who is "alive *forevermore*." Rev. i, 18. *Once* it is applied to the reign of Christ, and probably has reference to his mediatorial kingdom. Rev. xi, 15. *Once* it is used in relation to the reign of the servants of God and the Lamb. Rev. xxii, 5. And *three* times they are employed in reference to judgments, punishments, or some of their accompaniments.

It will not displease the reader to see the instances of this last application. They are as follows.

"The same, [the worshipper of the beast and his image] shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: *and the smoke of their torment ascendeth up for ever and ever*: and they have no rest day nor night who worship the beast and his image." Rev. xiv, 10, 11.

"After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory, and honor, and power, unto the Lord, our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia *And her smoke rose up forever and ever*." Rev. xix, 1, 2, 3.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are. *and shall be tormented day and night forever and ever*." Rev. xx, 10.

These are all the passages in the New Testament where the words forever and ever are used in reference to punishment of any kind. I will leave the reader to decide on the amount of proof they furnish in favor of the wretched hypothesis of endless misery. For my own part, I humbly confess, I understand neither the texts here before us, nor their contexts. What is meant by the *beast* and his *image*, I do not pretend to know. What is meant by *Babylon, the great whore*, I do not pretend to know. In short, I am ignorant of the true import of a great part of the book of Revelation. In this confession I do not stand alone. Many of the best commentators acknowledge their utter inability to explain this book. And my only astonishment is that a man so deeply learned as Dr Brownlee, should venture to predicate an argument for the doctrine of ceaseless torments, on passages of so doubtful import as the preceding. I know not the extent of his ability to explain the dark things of the Revelation. But without intending any disparagement to his learning or powers, I must say that I do not believe him able to explain the immediate context of the scriptures just now quoted, nor do I believe that he himself would pretend it. I therefore protest against such unjust appeals to popular prejudice.

There is one fact, however, which should never be forgotten by him who attempts an exposition of the book of Revelation. It is the explicit declaration with which the book commences and ends, that it treats of things which, seventeen centuries ago, it was said, "must shortly come to pass," See Chap. i, 1, and xxii, 6, 7, 10, 12, and 20. How any man, with this fact before him, can explain the principal parts of the Revelation in reference to things yet indefinitely future, even at the end of the world, is to me unaccountable.

Notwithstanding the strong language employed in the Revelation, it should be borne in mind that it is not altogether uncommon among the prophets. In Isa. xxxiv, 4 10, we have this splendid description of a judgment merely temporal. The scene is laid in Idumea. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as a leaf falleth off from the vine, and as a falling fig from the fig tree: For my sword shall be bathed in heaven; behold it shall come down upon Idumea. ——for the Lord hath a sacrifice in Bozrah, and a great slaughter in Idumea.—For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch; *it shall not be quenched night nor day; the smoke thereof shall go up forever*, from generation to generation it shall lie waste; none shall pass through it forever and ever." The striking similarity existing between this language of Isaiah, and that of the Apocalypse under consideration, is too obvious to pass unobserved. But, sir, granting that the words in question be understood in their most unlimited sense. is it certain that the torment itself must be absolutely endless, because *the smoke of their torment* ascendeth up *forever and ever?* Besides it is worthy of remark, that the angel employs precisely the same phraseology in reference to the worshippers of the beast (xiv. 11) as John uses in reference to the overthrow of Babylon the great whore (xix, 3.) In both cases their smoke only is spoken of as rising up forever and ever. In neither case is their torment itself declared to be endless. In chap. xviii, 9, 10, we are told that the kings of the earth bewailed and lamented Babylon when they saw "*the smoke of her burning* standing afar off, for fear of her torment."

What is said, chapter xx, 10, of the devils being tormented day and night for ever and ever must be interpreted in such a manner as not to contradict other and plain doctrines of Scripture. In Heb. ii, 14. the apostle informs us expressly that Christ took part of flesh and blood "that through death he might destroy death, and him that hath the power of death, that is, the devil." By the destruction of death all christians understand its utter extinction, annihilation. In the same manner is the devil, be he who or what he may, to be destroyed He must be annihilated, for God is eventually to be "all in all."

Other remarks might be offered, but they are unnecessary. The intelligent, and it is for them solely, or at least principally that I write, can easily judge how much proof these instances of the word, *forever and ever*, furnish in favor of endless misery. They are, in the first place, like all similar words *indefinite* in their meaning. Sometimes they undoubtedly express the idea of endless duration. Very often however they are used in a limited sense. This you cannot deny. Their exact meaning of course depends wholly on the nature of the subject to which they are applied, and the various circumstances peculiar to that application. In the second place, they are used in relation to punishment but three times in the New Testament, and these instances all occur in the Apocalypse—a book confessedly the most figurative and difficult of explanation of any of the inspired books. But farther still; these three instances of their use are all found in the midst of some of the darkest things of this obscurest portion of God's word. Few men of ordinary modesty make pretensions to a knowledge of much with which these words are surrounded. I confess, therefore, I am surprised when I see you confidently asserting that "*in two cases they are used to declare the duration of future punishment.*" Are you not aware, sir, that this is only begging the question? It is not yet proved that in either instance there is any allusion to the future world. It is not yet proved, and let me tell you plainly, sir, it cannot be. You may take it for granted as you have done, that forever and ever always in the New Testament express endless duration. You may also take it for granted, as you likewise have done, that the words are twice used in relation to future punishment. These assumptions may for a little while support your tottering cause among the ignorant, and the unthinking—they may satisfy the prejudiced, but they can never convince the candid inquirer for truth.

While I am offering these remarks on some parts of the Apocalypse, it may perhaps be well to call the attention of the reader to a passage therein which you have asked Universalists to explain. "He that is unjust, let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. This text is so often quoted by the opposers of Universalism, and quoted with such an air of confidence, that it deserves consideration. The idea which they suppose it to convey is, that after this life ends there is no more opportunity for repentance. The season of probation is closed, and every individual will retain throughout eternity the character which he has here formed. And especially after the general judgment will the truth of this passage be verified. Then the unjust will remain unjust forever, and the filthy, filthy forever. The righteous will be righteous still, and the holy, holy.

I would merely suggest that this passage, notwithstanding this popular perversion of its meaning, refers only to things temporal, that it was not uttered by the heavenly messenger with any allusion to the future and eternal world. But here I am met by yourself, and told that such an exposition would contradict the very letter and spirit of the Bible. For that represents it as the duty of all now to repent and turn unto God, and as the duty of Christ's ministers to command all men every where to break off their sins by righteousness, that consequently it would be inconsistent with the divine word and with the divine character, to say to any one, "He that is unjust, let him be unjust still." Perhaps it would. But, sir, will it ever be less the duty of the sinner to repent and turn unto God than it is at this moment? Will the claims of the Deity upon men for love and obedience, ever be done away? If they will, then will sin end; for where there is no law, there is no transgression, and where there is no call nor claim for obedience there can of course be no disobedience. This supposition will prove fatal to your darling doctrine of endless misery. But again; if the claims of God upon the love and obedience of men can never be done away, then it would be just as absurd to suppose the language of this text uttered in relation to the future as the present world. It would be forever inconsistent with the character and word of God to say, "He that is unjust, let him be unjust still." On either supposition, and you may take your choice of them, the doctrine you advocate finds no countenance from this passage

But this is not all. Is it not a little singular sir, that a man who has devoted his life to the study of the word of God should never have read this text in connexion with its context? With all due deference to your age, and learning, and station, may I not ask you, sir, to read for once the last chapter of

Revelation. I ask you not to read it as you may perhaps have been in the habit of doing, with a constant reference to your creed, or under the influence of early and deep rooted, and popular, and long cherished prejudices. I beg you to lay these all aside, and read the chapter as you would read a portion of the Greek or Latin classics, with but one desire, to obtain the meaning of the writer or speaker. At ver. 6, you will find John saying, "And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel, *to show unto his servants the things, which must shortly be done. Behold I come quickly.*" John fell down and was about to worship the angel, which he declined, saying, "Worship God." At ver. 10 he proceeds, "And he saith unto me, Seal not the sayings of the prophecy of this book; *for the time is at hand.* He that is unjust, let him be unjust still," &c. and immediately adds, ver. 12. "*And, behold I come quickly.*" On any other subject these plain declarations, so unequivocally defining the time, could not be evaded. Yet in defiance of every principle of rational interpretation and philology, the phrase *at hand*, is understood to mean *at the end of the world*, and *quickly* is metamorphosed into *after the lapse of several thousand years.* And all this for the amiable purpose of pressing a single passage of Scripture into the service of the doctrine of never ending torments. Oh, how men will labor, and wrest truth, and pervert common sense, to prove a doctrine which if true, would disgrace the benevolent Author of our being, and fill the universe with wretchedness and despair. Respectfully, &c. T. J. Sawyer.

Rev. W. C. Brownlee, D. D.

UNIVERSALIST CONFERENCE.

In Potter's Meeting House, Good Luck, N. J. Wednesday, May 15, 1833.

There will be preaching at the house of Col. S. C. Johnes, near Hightstown, N. J. on Monday evening preceding; from which place ministering brethren will be conveyed to Toms River village, (8 miles north of Good Luck,) where preaching will be expected on Tuesday evening. On Wednesday morning, afternoon and evening, meetings for public worship will be held in the house in which John Murray first preached in this country. Ministering brethren are affectionately requested to attend.

A. C. T.

NEW WORK.

Br. Russell Streeter, of Shirley Village, Mass. has issued proposals, the receipt of which we hereby gratefully acknowledge, for publishing by subscription a work to be entitled "Twelve Familiar Conversations *between Inquirer and Universalist:* In which the Salvation of all Mankind is clearly exhibited and illustrated, and the most important objections, which are now brought against the Doctrine, are fairly stated and fully answered, by a candid appeal to Scripture, Reason and Facts The whole arranged under distinct heads, rendering the work a guide to inquirers and a help to Universalists."

The well know talents of Br. Streeter render many remarks from us unnecessary. Judging from the plan of the work and the ability of its Author, we believe the Familiar Conversations will constitute a valuable addition to a Universalist library. We need popoular expositions of many passages of Scripture, and candid answers to many popular objections. The principal opposition to Universalism at the present day may be easily traced either to ignorance or prejudice. This remark applies to the priest, as well as the people. It should therefore be an object with every one, believing this persecuted but glorious doctrine, not only to inform himself thoroughly in its principles and proofs, so as to be ready always to give a reason for the hope that is in him, but also by the means of books and periodicals to diffuse amonghis neighbors, who have ears to hear, that correct general knowledge of our distinguishing sentiments which the great mass of our community so much need. With these opinions we cannot but hail with pleasure every work which we believe will contribute to the upbuilding of truth, and the consequent diffusion of happiness.

The following paragraph from Br. Streeter's proposals will probably give the reader a still better idea of the work. S.

"At the first interview, the method of discussion is mutually agreed upon, between the *dialogists*, and the system of Universal Holiness and Happiness, distinctly exhibited and illustrated, agreeably to the excellent "Profession of Belief," adopted at Winchester, (N. H.) A. D. 1803, "by the General Convention of Universalists;" which Profession is shown to be scriptural and reasonable, and "the common faith" of the denomination.

Then, *Inquirer*, having made himself acquainted with the doctrine, brings forward his most *weighty objections* from the Scriptures, the arguments of opposers, and popular prejudice. The *objections* commence with the *second* Conversation, and continue through each of the succeeding ones; all which are patiently and candidly answered. The whole is arranged under distinct heads, to render the perusal interesting and agreeable.

CONDITIONS.

1. This work will be well printed, and *bound*, in a *large* 18mo size, making about 300 pages, more or less; for 50 cents per copy.

2. Persons obtaining *eight* subscribers, and becoming responsible for the same, shall receive one book *free*; and for more in the same proportion. Payment to be made on receiving the work.

3. Subscription papers, or letters containing the names of subscribers, to be returned by the first of June next, directed to "The Post-Master, Shirley Village, Ms." as he is *interested* in the publication; with directions to *whom*, and to what *place*, bundles should be sent.

4. Books will be deposited, as soon as possible, in various cities and principal towns in the United States, from whence packages may be taken, when most convenient, by paying to the *Agents* of the Publishers, on receiving them.

N. B. Persons wishing for subscription papers, can be accommodated, by making application to Dr. A. G. Parker, *P. M.* Shirley Village.

*** Subscriptions received at this office.

CLINTON LIBERAL INSTITUTE.

The present term of this Institute will close on Friday the 26th inst. when a public examination of the students will take place. The Summer term will commence on Monday the 27th of May next, and will continue without interruption to the 25th of September. The price of tuition for a term of fourteen weeks is four dollars for common English branches, and six dollars for the higher studies. No student will be received for less than half a term. The rooms in the Institute are free of rent. Students, who are calculating to attend the Institute, would do well to enter at the beginning of the term. They should, by all means bring their beds and bedding.

The Summer term of the Ladies' school attached to the Institute will commence on Wednesday the 22d of May next.

MARRIED,

In this city on the evening of the 23d inst. by the Rev. T. J. Sawyer, Mr. Robert Sloan and Miss Margaret Ann Green.

TO OUR PHILADELPHIA PATRONS.

Arrangements have just been closed by us for altering the title of the Messenger to that of "*New-York Christian Messsenger and Philadelphia Universalist,*" to be published simultaneously at New-York and Philadelphia. For the sake of uniformity in the current volume it has been thought best the change in title should not take place until the commencement of the third vol. though the paper will be immediately forwarded weekly in a package, and be regularly delivered to subscribers by a Carrier, on the day of publication, amounting, as will be perceived by our friends and patrons there, to an immediate alteration, in point of accommodation to them. Subscribers will please communicate to A. C. THOMAS, 132 Chesnut-street, their precise places of residence, that no errors may occur in the delivery of the paper. This they will please do immediately, as we propose commencing the delivery there with the next paper, No. 27. Should failures occur in the receipt of the paper, Subscribers will be supplied by calling on A. C. Thomas, as above, to whom communications on the business of the Messenger, in Philadelphia, may be made.

P. Price.

OBITUARY.

It is with feelings of deep sympathy that we record the death of Joshua T. Goldsmith of Southold, L. I. aged about 37 years. To this man the words of Pope are as applicable as to any man living:

An honest man 's the noblest work of God.

He had been afflicted for many years with a pulmonary complaint, but at intervals could attend to his ordinary business as a mechanic. He bore his afflictions with the greatest fortitude, calmness and resignation. For many years he lived as it were in view of eternity, yet an unshaken confidence in the impartial goodness of God, sustained his spirits through life, and gave him calm resignation on the bed of death. We could heartily wish that the preachers of inexorable vengeance; and who tell us that Universalism will not do to die by, might have witnessed the life, and the death-bed scene of this man; for no serious minded, or impartial observer could help saying as in the language of Balaam; "Let me die the death of the righteous, and let my last end be like his." Z. G.

Southold, L. I. April 14 1833.

RELIGIOUS NOTICE.

Br. S. J. Hillyer, will preach at Longridge Sunday April 28, and at Bedford Monday evening the 29th.

PAMPHLETS.

We have forwarded a supply, as far as published, of the course of Pamphlets now issuing at this office, to the following individuals:

A. C. Thomas, Philadelphia.
S. Van Schaack, Albany.
C. F. Le Fevre, Troy.
N. S. Bailey, Norwalk.

The list now comprises, Important Questions with Scripture Answers—Correspondence between a Universalist and a Member of the Reformed Dutch Church—Christ's Mission, a Sermon, by R. O. Williams—four pamphlets, containing Letters 1 to 6, addressed Dr. Brownlee by the Senior Editor of the Messenger. The Important Questions come at 50 cents per hundred, and the remainder at $2. per 100. The publication of the Letters, in pamphlet form, will be continued until the series is closed.

UNIVERSALIST BOOKS.

Balfour's Works; Ballou's do; Smith on Divine Government; Pickering's Lectures on Revelation; Winchester's Dialogues; Life of Murray; Petitpierre on Divine Goodness; Ancient History of Universalism; Modern Universalism; Universalist Expositor. For sale by A. C. THOMAS, 132 Chesnut-st. Philad.

FROM THE GOSPEL ANCHOR.

THE LAST WISH.

"And Israel said. It is enough, Joseph my son is alive. I will go and see him before I die." Gen. xlv, 23.

"It is enough;"—Once more these aged eyes
Shall scan thy features, oh my darling child!
Shall gaze upon thy face, with fond surprise
And trace thy mother's look of aspect mild;
Thy image memory stamps upon my heart,
And I shall know thee, altered as thou art.

"It is enough; thou livest;"—But sad the day
When to my view thy bloody coat was spread,
To some wild beast I fancied thee a prey,
And mourned for thee, my son, as for the dead;
The voice of comfort died upon my ear
In listless notes—my Joseph was not near.

"It is enough; thou livest"—Thy brethren say,
In Egypt's land, where Pharaoh doth reign,
That thou dost exercise a mighty sway
And in his court a princely rank maintain.
And does my shepherd boy now live in state?
Strange revolution in the book of fate!

"It is enough; thou livest;"—Sure I feel
Thine high estate will not corrupt thine heart,
And tho' before thee hundred vassals kneel,
Thou still wilt act the son's obedient part,
Thy filial love shall dissipate the gloom
Thine absence caused, and light me to the tomb.

"It is enough; thou livest;"—O my God!
Thine erring creature pardon, if he dared
Thy wise designs to question; may thy rod
Of judgment, for these murmurings be spared!
O may he learn that all thy ways are just!
In all events, thy goodness may he trust!

"It is enough; thou livest;"—my sons arise,
And bear your father to far Egypt's land,
Delay no more to bless these longing eyes,
But speedily comply with my command.
One earthly wish doth all my soul possess.
That to this anxious heart, my Joseph I may press!

C. F. L. F.

THE MOTHER.—A FRAGMENT.

* * * I saw her large blue eyes swell with maternal tenderness, as she gazed in all the plenitude of a mother's love, upon the painful countenance of her silent imploring child. I saw her bursting bosom heave with agonizing fear, as she gently pressed its outstretched hand between her own, and bathed it with her tears. I saw her unwearied care anticipate her infant's wants untold by words, but eloquently told by infantile look, and intuitively comprehended by a Mother's love: and when her little sufferer slumbered, I saw a Mother's care command a Mother's grief: and, half respiring, check the rising sobbings of her soul, lest a full sigh should wake her sleeping babe. It was then that busy memory gave to her present pain a heightened anguish, and shrouded in gloomy bodements the endearing prattling of her child, its smiles of timid triumph, as once its tottering feet bore it from chair to chair, its suppliant hands seeking maternal safety.

These and a thousand other endearments, rushed on her mind, and like a transient light in some dark solitude, made misery still more poignant. The remembrance of hours spent in the society of her child, gradually developing its bodily and mental powers, imparted a saddened pleasure to its maternal nurse; when suddenly a feeble groan dissolved her vision, for the vital taper of her child was sinking into its socket. Her stifled sigh now burst in convulsive sobbings from the bosom; whilst with unutterable anguish her laboring soul gave the pure spirit of her child to God. I sincerely participated in her afflictions, and was silent in this scene of wo, as I was unwilling to interrupt the sacred tribute of her grief, or unclasp that firm embrace, which pressed a lifeless infant to a Mother's bosom, for soon it would be cradled in its coffin, and hushed in a lonely mansion of the grave, over which the winds of winter would howl its lullaby. I thought as I witnessed her conflicting feelings, how kindly providence had implanted in a Mother's bosom, the persevering love which enabled her to bear with unrepining fortitude, the varied cares connected with her childhood—and that those men are monsters, who repay with cold indifference the affectionate solicitude that guarded their years of helpless infancy. I felt a glow within my bosom, a filial offering to the memory of my mother, with a repentant sigh, lest my thoughtless boyhood may have given her pain, unconscious of the sacred debt of gratitude due to the feelings of a parent.

CAUSE AND EFFECT.

In the complicated and marvellous machinery of circumstance, it is absolutely impossible to decide what would have happened, as to some events, if the slightest disturbance had taken place, in the march of those that preceded them. We may observe a little dirty wheel of brass, spinning around upon its greasy axel, and the result is that in another apartment, many yards distant from it, a beautiful piece of silk issues from a loom, rivaling in its hues the tints of the rainbow; there are myriads of events in our lives, the distance between which was much greater than that between this wheel and the ribbon, but where the connexion has been much more close. If a private country gentleman in Cheshire, about the year seventeen hundred and thirty, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment, would have continued a dependant colony of England. This country gentleman happened to be Augustus Washington, Esquire, who was thus accidentally *thrown into* the company of a lady who afterwards became his wife, who emigrated with him to America and in the year seventeen hundred and thirty two, at Virginia, became the envied mother of George Washington the great.

THE EXISTENCE OF GOD.

There is a God! The herbs of the valley, the cedars of the mountains, bless him; the insects sport in his beams; the elephant salutes him with the rising orb of the day; the bird sings him in the foliage; the thunder proclaims him in the heavens; the ocean declares his immensity: man alone has said "There is no God!" Unite in thought at the same instant, the most beautiful objects of nature, suppose that you see at once all the hours of the day, and all the year; a morning of spring and a morning of autumn; a night bespangled with stars, and a night covered with clouds; meadows enamelled with flowers, forests hoary with snow, fields gilded with the tints of autumn; then alone you will have a just conception of the universe. While you are gazing on the sun which is plunging under the vaults of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable magic does that aged star which is sinking fatigued and burning in the shades of the evening, re-appear at the same instant fresh and humid with the rosy dew of the morning? At every instant of the day the glorious orb is at once rising—resplendent at noon day, and setting in the west; or rather our sense deceives us, and there is properly speaking, no east or south, or west to the world.—*Chateaubriand.*

There are men who always confound the praise of goodness with the practice, and who believe themselves mild and moderate, charitable and faithful, because they have exerted their eloquence in commendation of mildness, fidelity, and other virtues.

PROSPECTUS

For the Second Volume of the

PHILADELPHIA LIBERALIST.

The principal objects of this publication will be—to propogate and defend the doctrine of Universal Benevolence, and Liberal Principles generally—to conduct to virtue and happiness, through the knowledge of God, derived from an examination of his word, and from his works in the great and glorious system of creation, "whose unaltered page no time can change, no copier can corrupt"—to encourage a practical conformity to the moral precepts of Christ—to watch narrowly the machinations of an aspiring priesthood—to exhibit the perversions and subtle elusions of those who would "lord it over God's heritage;" fearlessly to expose whatever measures may have a tendency to impair any civil or religious right, and faithfully to explode whatever sentiments may to us appear derogatory to the Divine character, and inimical to the well-being of man.

As appropriate to the general objects of the work, the following subjects will receive attention, viz: Sermons that shall be deemed of lasting, as well as of present interest; occasional Reviews of religious works; brief and critical illustrations of texts, scriptural phrases and subjects; dissertations on points of Biblical Literature, and of Religious truth in general; public Education; Freedom of the Press, and of Speech; Religious Liberty; Imprisonment for Debt; Capital Punishments; Moral Essays and Tales; Historical Sketches; interesting facts regarding God's ancient, chosen, and peculiar people, the Jews; the Liberal Sciences; Religious intelligence generally; Poetry; and chaste Miscellaneous reading.

The *Philadelphia Liberalist* will also be *enlarged* to the size of a super-royal sheet, and will appear as heretofore, in the folio form.

The promised assistance of able writers will add interest and value to the work.

CONDITIONS.

Published every Saturday, at *Two Dollars* per annum, payable *in advance;* to which fifty cents will be added, if not paid within *six* months from the time of subscribing, and one dollar if not paid during the *year.*

Agents or subscribers, who will become responsible for the amount of six subscriptions, and remit the same to the publisher, free of expense, shall each year receive a volume for their trouble, so long as they retain their responsibility; and in like proportion for a greater number.

No subscriptions received for less than one year, except the money be paid on subscribing.

No papers discontinued, except at the option of the publisher, until all arrearages are paid.

Small notes of solvent banks received at par value, for subscriptions, &c. per mail.

All letters and communications to be addressed to Z. Fuller, *Editor and Proprietor,* No. 86, Callowhill street, Philadelphia—and those forwarded by mail, must be *post paid.*

The second volume of the Philadelphia Liberalist will commence about the first of June next.

Persons who may receive the names of subscribers to this paper, are requested to make returns as early as possible to the editor.

UNIVERSALIST BOOKS.

The following Universalist Books are kept constantly for sale at the Messenger office, 2 and 3 Marble-Building, Chatham-Square, New York.

Christian Messenger, Volume I. bound, 2 dolls.

Murray's Life, with preface and notes, 75 cents.

Ancient History of Universalism, from the age of the apostles to the Reformation. Price $1,20.

Modern History of Universalism, from the Reformation to the present time. Price $1,20.

Ballou's Works. Treatise on Atonement, 75 cents Notes on the Parables 75. Sermons on Important Doctrinal Subjects, 37 1-2.

P. PRICE, PRINTER,

Nos. 2 and 3 Marble Buildings, Chatham-Square, where JOB PRINTING will be neatly executed, on reasonable terms. Orders solicited.